

Briefing for Battle

By Fr Peter Little SJ

(a transcript of his talk)

(Note: Please excuse some of the bad grammar, but in public speaking, like giving talks and sermons, people usually start sentences with 'and' and people make mistakes or corrections in their speeches and conversations. So I tried to be true to the talk in making this transcript and decided to leave the bad grammar intact.)

{ Introduction }

Now this room is full of documents that enable us to chime in with the church's plans for herself and for the world. Here's the latest one, the English version, The Splendour of Truth. That's the translation obviously enough of Veritatis Splendour contained in the Official Latin version, written by the Holy Father over a period of 6 years. And to help ourselves we're going to imagine ourselves in St Peters Basilica. So we imagine we are in our special flying craft, and we are just about to arrive at the Basilica itself, we've flown over the great dome of Michaelangelo. We've flown through the roof with our special machine and here we are inside and on top of the main altar, over which Bernini's cupola stands as a great sign of honour. And we are looking upon a great gathering of the faithful, and, while I don't know, don't know, what that gathering was, this one is certainly well known. Its the gathering arranged by Pope

John 22nd, 23rd rather, when he called all the bishops of the catholic church together for the Second Vatican Council. So we are again in the same vantage point as we gaze down the main aisle of the basilica and see the (sarrled) ranks of the bishops. From the other end of the basilica we see those varied ranks a little more clearly. And think well it would've been nice to have been there, but Pope Paul 6th said the whole church was there with the bishops. We go outside for a breath of fresh air and what do we see; The great arms of the colonnade surrounding the piazza and on top of the colonnade; Saints, 140 of them. We can't recognise them obviously from here. but we reach the end near the entrance of the basilica, and we see the beautiful mosaic image that he'd done fairly recently, of Our Lady, Mother of The Church, welcoming us into that basilica to hear the words of truth. [2.12 mins] But we are in the midst of a battle for the triumph of the truth, are inspired by martyrs, and here are the three young men who refused to worship the great statue that Nebuchadnezzar had built in front of which all his faithful subjects prostrated themselves. And so we have a concept of War. As we prepare to read the great document, it will help us to see the author of the document. This was taken, this beautiful picture of the holy father, at the beginning of his pontificate. He looks a little younger there, but his spirit is just the same, perhaps more virulent than ever. And he is standing near Mary, The Seat of Wisdom, whom, and the seat of Mother of Mercy. So there is the Lord Jesus held by Mary and being honoured by the wise men from the east. And the church tells us that the gifts of gold, and incense and Myrr, really signify him, as our great High Priest, our Royal High Priest, our Divine High Priest. So Son of God in his human nature is our royal and prophetic High Priest. And the Holy Father is Peter

continued on, and so, as Peter was, so this present pope is the living representative, er, of Our Lord as head of the church, and the supreme teacher of all his brother bishops, and everybody else in the catholic church. Concerning the imperative law of this great High Priestly King. And with that series of pictures, and this final one of our Holy Father, we should be in the proper disposition of mind to examine the wonderful document he's just given us; Veritatis Splendour. [4.09 mins]

... (some piano music)

Let us sing the christos vinjit, the great song that goes out from Vatican radio all day before every session, being to all the nations of the world as part of and to make the work of the Vatican succeed. So this is virtually a prayer. So we men will sing a version

(singing a hymn in Latin with background piano music)

{Imagine a gathering of all the members of the church}

Now we could pretend that we're on the Vatican television program. We are gathered here as in a command centre. Down the corridor there is a more obvious command centre, but this is the heart of the command centre, namely where the Lord Jesus is present in the most solemn mystery of the Eucharist. [6.05 mins] And the way to start our session this afternoon on the encyclical letter; Veritatis Splendour, The Splendour of Truth, is I suggest, er, building up in our own minds of a global picture of the church if Christ is conquering which is leadership. If he is reigning, reignia, if he is in command, imp-era. He's not

away from but with the church. I am with you. Having come on Earth without leaving his father, they said the other day it was. He now visibly leaves us but does not part from us. So the mystery of the Incarnation is the way in which God takes up lodging within the human race. And (don't) global or communal or Universal presence in mankind is the church. It is mankind called by God to be with him now and to be with him forever. But things aren't as we would love them to be in the church. So the first thing is do we love an image of it. Because it's all very well to say that we belong to the church, but what do you think of? Well you needn't answer because we're on camera and so any answering would be, put us out of kilter a little bit. But think what would you say? Now it's becoming more and more imperative that we don't have any just contemporary vision of the church, but a universal one that stretches back and perhaps even stretches into the future. So let us imagine we're at St Peters, and let us imagine that all the Catholics, all the people since the day of Pentecost, when they first entered into Catholic communion in Jerusalem are gathered there. Now you (might say well) they couldn't fit in but your imagination can do anything. [8.1 mins] So in St Peters, we see everybody gathered, you know the structure of St Peters you'd have to be living on the moon not to know it because its on television, in all kinds of magazines. The photos of it inside and outside. Its an enormous area, and at the heart of it is the Eucharistic presence in a side chapel. But the centre, the psychological centre is the altar, where the Holy Father celebrates the sacred mysteries that are the sign of the unity of the church since Pentecost Sunday and will be until the end of the world. So we see everybody there.

{Variety of Church members}

If you like you can have all the brethren that have been there since the beginning. Especially since Abraham. Put them all there and put them into various places that are just for the sense of order in things. And then we see all the variety of people in the church. Some are now canonised saints who were so good at bearing witness to what it was all about, that they, when they die, get a great big M beside their name meaning martyr. That all in the catholic church, especially now days, are called upon to be martyrs, that is, witnesses to the truth. And the pope expects every single person, because we're not a mass of people. We are a communion of persons. And it is imperative that each person be it, be focus, you might say, of attention of the entire catholic church. In order to be enriched by his or her presence in that church. So see all of us there and some saints and martyrs. And make up your own idea of what angels might look like. Well you can't see them, but you can clothe them with great bodies and they might look like the Swiss guards there. See they look very majestic in their uniforms. Well you can imagine they're be all angels, you see, I'm sure they'd be flattered to think they were being used for that purpose.

{Non Catholics}

Then you want to see, perhaps on the sides of St Peters. [10.02 mins] Inside but on the two flanks, the separated brethren. You might see all the Greek, Russians Christians there who are in the catholic church but not fully. And on the other side you might see all the Anglicans and the Protestants. All those who

have been baptised, and all sing the great Nice-an Creed [10.20 mins] that we sing. Now they're all in the catholic church too, but not completely in it. Out in the foyer you might see the Jewish people, and a little bit further back you might see the Muslims. proceeding. Back in the big piazza surrounded by the colonnade there, you might see all the Hindus and Buddhists, and the Tribals. There are always those three groups. We associate the Hindus and Buddhists with India and China. Tribals that is people belonging to more ancient religions still are all over the world. Our Aboriginal peoples are Tribals. The ones who aren't baptised yet. Now they're all related to the catholic church which is inside that great structure of St Peters.

{Non Believers}

And then further down in the viadotta concilia-canci-ornay, if you happen to know Rome, going down to the Tiber river are the others. Who are the others? They're the Rationalists. They're the Agnostics. They're the **Atheists**. And then you have the Militant Atheists, which was the pride and glory of the Communist Party, they were Militant Atheist. Now while the party may have disappeared, the Militant Atheist certainly haven't disappeared. So they are all able to cause a great lot of disruption. Is the Pope talking about them? No he doesn't even mention them. He's talking about the disruption in the church that's going on and he's dealing with it.

{Demons}

Further down or round about you can see **demons**, Satan and his, er, I don't know what you call it, gang of fighters who are determined to upset the entire plan. [12.01 mins] Because we've been just now dealing with The Divine Plan.

{God}

And God is there. But I haven't mentioned him yet. So we see round about the altar, you see you can't pin-point it, something like a figure of Our Lord.

{The Holy Shroud}

There's a fusion of what you can see on the Holy Shroud there. See once you see that all, small, miserable, sentimental and unworthy images simply disappear from your mind. There is the Lord Jesus who is the Eternal Son of God. You can't possibly see the Eternal Son of God. But that is the identity that that man really has, and that is as we know, in-spite of all the strange things being said in the media. There is no doubt whatsoever, that it is the cloth in which The Lord was wrapped in or folded over him in death, and on which he left the imprint of his body, back and front, when he rose from the dead. [13.00 mins] Now you want to fuse that with a concept of his glory.

{Apparition of Our Lord in a Sphere}

You might use the idea that he is within a sphere of light. That could be based on what you may have heard that happened in Hungary once, in a schoolroom. In an effort to soil the faith of

the children, the teacher mocked the idea that if they called on Christ, to come into the room, he wouldn't come. Well after hesitancy and so on, a little girl, Mary, in the front. Interesting name isn't it. Said to the children, "why utter 'come, come in Lord Jesus', as if you were terrified of your own voices. Let's ask him properly, so they all asked as loud as they could. The door opened, and in came a great sphere of light, and the remarks made by the children to the parish priest afterwards were, along the lines of, 'The whole of sunlight seemed to be in that sphere of light'. And out of it, The Lord Jesus as a child, stepped and looked at the children and smiled at some of them, whose, some of them could look at him, some had to turn away. And eventually when the bell rang, he got back into the sphere of light and went out. And that was a famous incident in Hungary, to give a little support not only to the children, but to others as well. Well the idea of the Lord choosing to come in a sphere of light, you see, helps us to understand the Holy Spirit.

{The Holy Spirit}

Holy Spirit is the Divine Light. And the way in which the apostles have told us about the Divine Plan is, that the Eternal Father, had his son conceived in the womb by the power of the Holy Spirit. And then he was filled interiorly with all the activity of the Holy Spirit. And then at Baptism, he was filled with the power of the Holy Spirit at the great pascal mystery beginning in the last supper room. He was filled with a great surge of charity and love towards his father and towards us. The highest exercise of his freedom, the highest exercise of his love, the highest service he ever offered, and the highest identification

with truth. And then the resurrection and the enthronement are always seen as having been carried out by the full plenary power of the Holy Spirit, so that the God Head. That was the divine personality of the Lord Jesus, then shed its light onto his body and so his body was glorified, as he shares in the glory of the eternal son himself. So you can build that picture up in your mind. It would help if you could see the five wounds emanating from the Lord, and reminding us that his glory is the result of his having endured the great passion sacrifice on the cross.

{Spheroids of Light}

You could perhaps imagine that sphere of light in a number of spheroids. I made that word up, but I think its a genuine one, that is there are spheres going out, more and more light [16.03 mins] rather the light might diminish if you want to consider it like that. And the people in the great assembly are in one or other spheroid of light depending on how much they respond to the action of God within them. And they often divide us up into five groups, those who respond as well as they can, those who just go along with it, those who are careless, those who lapse, and those who are rebellious, and finally those who are so rebellious that they are rejected. They are excommunicated. So there are five or six groups of us. And that would be the same in any group of people. You'll always find that kind of division. And The Lord intimated it in his parables if that would be the result of his scattering the word. People would respond differently to it. So you can build that picture up. It's important I think because it means that without any trouble at all, you are at home with the church in its past, and you can look forward

to the future you see. As we're there, people are dying all over the place.

{Mark of belonging to Christ}

Others are being born and **baptised**, you can fill in the thing, and see Christ acting sacra-mentally on everybody, to imprint upon them what's his, namely his royal and prophetic priesthood. So everyone of you, if I had special glasses, I could see it, inside you, a great imprint of ,that's permanently there, marking you off as belonging to Christ The Lord, as priest, prophet and king. [17.33 mins] And if you could see it in me you'd see that and you'd see something extra. You'd see another great insignia on the priests of the catholic church, indicating that they are, with the bishops, making Christ present as a High Priest and authoritative prophet and authoritative king. So the [18.01 mins] introduction part is that.

{The Encyclical}

And now we want to see, not everything that's in this encyclical. The Holy Father took six years to write it. I've met priests in Rome, who had been asked their opinion of it. And it was apparently a lot longer at the beginning. The pope doesn't believe in shorthand.

{The Translation of this Encyclical into other languages}

He writes it out in Polish. They print it into Italian and then this priest friend of mine put it into Latin, then it goes back to the

pope. Next time I meet my priest fiend I'm going to, I'm going to poke him in the ribs and say, 'Reg you've been showing off because that Latin's very difficult in places. So there, there's the Latin. Mostly I could read it, but I had to often read the English to see what the Latin was saying. And then of course the Latin does help you to appreciate the nuances in the English translation. So it's an excellent job, but there and there, they may have nodded a wee bit. What do I mean by that? Well just to give you an idea of how the Latin does help.

{Attack on The Catholic Church}

At one place in this, it says the pope is writing it because of the total, complete and systematic **attack** on the teaching of the catholic church concerning morality. So when I got to that particular part, he talks about it being total alright. But the next adjective is not systematic which would be systematica or something in Latin, but obstinata, which is a very different word. Means it's absolutely pig-headed. An **obstinate**, it will not yield to anything I say. That's virtually what it means see. It's the most indignant word in the encyclical, this obstinacy of opposition. Very well the way in which I thought we could manage it in the time that we've got. I hope somebody can, I meant to bring my clock in here to get some idea of the time. I think I'd better mark it down here, so that we get some idea of where we are. There you see, if the pope took six years to write it. [20.01 mis] If there had been about thirty different articles on the observatori romano, highlighting on or other aspect of it. If there are conferences all over the place about it, a lot of them attacking it or undermining it. You might have seen a

television program in which some of our fathers were involved. And they disgraced themselves by the way they spoke about it. [20.23 mins] So the very thing the pope wanted to deal with, and as it, were get rid of, hasn't gone. So it's a fighting document.

{Command Centre}

And so the general atmosphere of this place is a command centre. And we're being briefed for battle. Well now in briefing for battle, they often have as you've seen in films and so on, great panels on the wall and you can press buttons and you can see what the Soviets are up to and what the enemy at the time is doing with their ships and their planes and so on. And so we'll have a bank ,you might say, of television monitor screens. And we'll put them into three groups. So we might have one along here and one along there and one along there [21.03 mins] And we'll see various scenes there that I hope, when I give a brief description of what in our imagination we see on those screens. I would hope it will help you to read it because, where's all said and done, it's not the reading of those thirty special essays. Nor is it going to the conferences, nor is it being here with me. It's sitting down and reading it.

{How to read the encyclical}

And there are various kinds of reading. The first reading means you should look at the index and get the structure of it very clearly in your mind. The second reading is, you go through it very carefully. But that second reading might include 4 or 5 or

6 perusals of the whole thing. The last reading is when you say, 'Ah, I've got it. I can see it. I'm with you Holy Father.' So if he came in to see you and say, 'did you read it?'

'yep!' and he said, 'Well, let's talk about it.'

Well you wouldn't say, 'Goodness me!'

One of my Anglican friends was in Rome when the pope issued [22.01 mins] a very important document. And he was due to have an audience with the pope. And so he said 'Well I'm not going into his presence without reading the jolly thing, so he stayed up nearly all night reading it. And when he went to see the pope, the pope said, 'Have you read my encyclical?'

And with perfect .. he said ' Yes Holy Father'

And with that he talked with him about it. So that's the way we should read it. So that at the end we can say to the Holy Father, 'I've got it. Gotcha,' we'd say

'I know what you're talking about. I mightn't remember every word. But I, when I go through it I know what you're saying and I know how I can use it.'

He says, 'Very good. Use it for heaven's sake. And so on the first bank of monitor screens, we will deal with what's in chapter one, which is the invitation of the Lord Jesus to the young man. In the second bank we see the warnings against worldliness. And in the third bank, we see material linked with lest the cross of Christ be rendered null and void. The pope chooses various great texts in holy scripture to fashion a model and put it into a shape he wants us to hear from him. So in the first bank we will see various themes. This dealing with the core of the young

man which is taken by the pope as a sign of a great world scenario.

{Human beings and the Truth}

So in the first well we've got them along there, so when we turn on the thing we see **Adam** and **Eve** there being created. And without going into all the ins and outs of it. what do we see? We see two humans. What are humans? Humans are succinct from all the lions and tigers that are round about, have intelligence and will, whereby they can grapple with and embrace and submit to truth. The embracing of it, the going out to it, is the work of the will. I want it. [24.02 mins] But the understanding of truth is for the intelligence. So the God of Truth. The God of Intelligence. The God of Will and Love, makes beings like himself. And what he has he intends to give to us. So he gave it to Adam and Eve. So with their untarnished activity of intelligence and will, they embraced what he said. But they had to then earn the final outcome of embracing the truth that he told them. How did he do that, we're not sure of course. But the first thing we do need to know is, that the whole creation was, as it were, aglow with light. Because it as the pope says, 'The whole creation has the radiance of truth about it.' because it comes from the mind of God, which is brilliant light. And everything in the mind is truth. But the whole universe was in the mind of God. [25.01 mins] So the whole universe is truth as being possessed by God. Then he calls it into existence and finally crowns it with us. When he made Adam and Eve, he was making us. And as distinct from all the rest of the creation which is there to help us in one way or another. He made us,

each one of us, as a goal and final purpose of the universe. We're not just a lot of people at all. We are persons like divine persons. We are persons made for communion like divine persons who are in communion. So gifted with intelligence and will, we are also able quickly, by the light that's in our intelligence, to recognise good and evil. And the extra that God might have given Adam and Eve. The thought is that God did reveal to them the divine plan, that they were to be with him, because he was already in them by the state of grace. [26.02 mins] And he told them if they then came closer to him by embracing truth and goodness and promoting it in their children and all that, then eventually they would be ready for the final outcome which would be the possession of him.

{The Fall of Man}

Well, they thought about it, and as we know, they were, they deliberately misled themselves. And so they fell. And they said to God, 'Look, eh, Look, eh, don't call us we'll call you.'

Well that's the fall. And they, the nature they had is tarnished. That intelligence in them that's a brilliant light is dimmed. That will, which is a great surge of outgoingness towards what is good is very weakened. And the intelligence can actually create things that are good, for the will to embrace them, that aren't good at all. And their ability to stand up to all sorts of things began to collapse. [27.01 mins] They were wounded by this revolt against God, and every one of us is an inheritor of that.

{Mount Sinai}

So that's the end of the first scene and then we turn on the second one. And we're at Mt Sinai now. And God you see is, in no matter what he does or no matter when he does it . It's the same God that we are worshipping now, who was at work. So the whole thing should be scrutinised by us. Now he chose One out of the Nations. The Jews considered there was 70 nations. And they wouldn't do anything, but they would do something. God chose them when he chose **Abraham**. And then they, through Abraham and others, they basically did what they were asked; Leave, Go, Do this, and they did it. And so they were glad that they were obeying the Great One. And then eventually, he, through prophets and others, spoke about it all, namely the relationships they should have with him, and that he had with them, and the relationships with the rest of the nations. [28.05 mins] And basically as we watch this, what do we see? We see them gathered, not so long ago really. What are we up to now, 2000 really aren't we. Well about 1200 BC, that's not so long ago. There they are at Mt Sinai, and they are being given a great command performance you might say.

{The Ten Commandments}

This God who loves them, now wishes to enrich them with a great lot of teaching. A great lot of teaching about activity of worship. And a great lot of teaching about the activity of moral behaviour. Three things, what they were to think about him, our faith, the way were to worship and the way they were to live. And he put it all into 10 great words of command. We call them the **Ten Commandments**. That we should think of them with the loftiest possible, the loftiest possible fashion as we'll

see in our third [29.01 mins] television screen. But basically they are the key providing the, his subjects out of love, with everything they need to perform their activities, so they will all move back towards him and carry out his plan. And he told them if you do it then you'll certainly reach the plan, if you don't, you won't. Well they wouldn't of course, but er, he knew that. And so they are in covenant love, wedded to God so to speak. Well God says, 'Well, you're hopeless.'

As they went on he said, 'All you do is go after other Gods, the moment you hear of another God, off you go. As for believing the truth about me, some of you do. As for worshipping, look what you're doing, and as for behaviour, don't tell me.'

And so, every now and then they try to improve and he said, 'No you can't do it. But wait, one day you will.'

{Jesus Christ}

So our third screen [30.00 mins] shows us Christ the Lord coming. And he comes, and in the conversation with the young man which the pope examines and draws, you wouldn't believe how much truth he draws out of it. [30.10 mins] I don't know anybody who could possibly do what the pope did. He must really do what's called *lexio divina*, that is, ponder on these sacred words so he doesn't miss one iota of meaning that is in them. Well, (he certainly examples.) It's very difficult to do what he does. But the point is then, that he says Our Lord comes and he is the fulfilment of the older law given to Israel. And Israel couldn't reach the fulfilment of it. A lot of it is quite new to you, you'll find, you'll find yourself shaking your head

wondering, funny, I haven't heard of that before. But the commandments that the Lord told our young man to keep, he said, 'I've kept them all.'

The pope said, 'By gosh, you need a pretty, pretty bold spirit, he kept ...

So but he said, 'I know there's something missing.'

and that's what the pope deals with at great length. And what is he missing? **Christ the Lord**. So Christ the Lord remember he's the Eternal Son himself become man, and he's standing there. You are to love the Lord your God, and he changes that, 'Come follow me.' Who's ever thought of that before? That's how the pope deals with it. And the commandments are not to be thought of something, yep I've kept that one I haven't committed adultery, yep I kept that one I haven't shot anybody, I've kept that one I haven't told any whopping lies, I've kept that one and I haven't done this. And the pope says, 'No, I don't mean that at all. That's the bottom line, don't for heaven's sake fall so far and fall so badly on your face that you actually killed somebody or committed adultery or told whopping lies. With the lies of course are bearing false witness against your neighbour, and often to get him put to death and so on. But the pope says, 'No the commandments of God are modes of acting that open up into great highways towards God. [32.06 mins] There is no limit up this way about them at all. And that's what they are, they are all ways towards the one thing, I am the Lord your God. And that should be put down in front of every single commandment to understand them. Well you'll see the way the pope develops it there. So the idea being is, the idea is; Our Lord indicates, 'I am the fulfilment of the commandments. Not

only do I not do these awful things, but I am the embodiment of what they're all about. And you'll see me, the way I talk, everything about me is showing you and showing everybody in the world what we mean by these commandments. And the attitude of mind you must have, if you're going to use them in order to march swiftly along the highways that are opened up by these commands. It's, It's brilliant, now you want to read it and learn a lot by heart a lot of it [33.00 mins] because you run into teachers, even nuns and others who poo poo the commandments now. I don't now whether you've heard about threat but. I've heard of one teacher who one of the children said, 'but that's against, that's against one of the commandments.'

and she said, 'if you want to keep the commandments then go and join the Jews.'

See and that's because they read articles or they go to conferences or they hear some of the people who've gone through priestly training but haven't learnt it properly. Saying silly things like that. Any rate you'll see the cure of it. It's in the first part of the encyclical. Now Our Lord doesn't stop there of course. He is marching towards the culmination of the observance of the commandments. The commandments, remember are ten modes of loving God and being in communion with others in loving your neighbour. The neighbour is someone in trouble, now everybody's in trouble ... So loving them means making sure as well as you can, that they get the full truth.

{Mother Angelica}

Mother Angelica says, 'I can't rest until what we're putting over the television reaches every single family in the United States. [30.07 mins]

At the end of the book I read, 'See but they've got a new thing now, a couple of new gadgets that'll make what they've got so far look like kindergarten stuff. And as soon as she sees it, she'll say, "I've got to have one of them.'

(Laughter) Because it'll mean being able to spread the word every person on the globe. That's the attitude that every Catholic should have. She's not exceptional to that, but she is exceptional in the way she does it. The risks she takes. The opposition she has to put up with. But nothing stops her. She's obviously somebody given special gifts by God to spread the word. Now, so, the Lord Jesus then is marching towards the fulfilment of the worshipping of God his father, and the loving of all those who are related to the Father, that means every human being on Earth.

{The Cross}

And that culmination comes [35.02 mins] and is prepared for by the miracles that he works, by all the words that he says, although the pope doesn't dwell on that here, but he takes us right to, the, the great self-offering on **the Cross**. And there's material there, which is repeated several times by the pope, indicating that that's the highest act of love. Then what is love? Love is a self-giving to another. So the Lord handed Himself over to His Father, and handed Himself over to us, on behalf of His Father. So that we would all reach His Father, with Him. It's

the highest act of freedom. He wouldn't have thought that perhaps. you'd think he was arrested, bound, manacled, put in prison, lashed, scourged, crowned and roped, took along, taken along, and finally nailed to the cross. Where's the freedom? No that is the highest act of freedom, the offering of himself to endure that. and of course he said 'I am the truth. I am the truth.'

Now, [30.01 mins] God is the truth, so (Little) Lord Jesus says, 'I am the truth.'

The hair must've stood on their head when I heard that. If they, see the problem with that is, Oh well, that's alright. But you see, when you hear the full truth, it's hard to take it in. you, you can hardly believe your ears. At any rate, after the resurrection, after Pentecost. The apostles had no doubt, they knew then.

{Sacred Tradition}

And then the tradition of the church that is, the reality of The Lord Jesus as possessed by those apostles, and as living in the apostles. And as communicating to them The Holy Spirit. That reality has been handed on, and we live now in the midst of it. And that movement of handing on this marvel is called **Sacred Tradition**. So the pope deals with that in our fourth monitor screen. You see from Pentecost up 'til now, all the great ones of the church. First of all, but it was all written down eventually. [37.02 mins] So we have the Old and now we have the New Testament. And then after the early fathers, the ones that are mentioned mostly in this (hour) Leo the great, there are a few of his sermons, letters, and Augustine, there are a couple of his

books but if you had all the Thomas and Augustine wrote, it'd go from there to there. See, an enormous amount. So what Thomas, Leo and all the others did.

{The Summa Theologica}

But then what Thomas Aquinas did was take all that material, and put it into ship shape form, which none of them were able to do. He was able to do it. So that is an incomparable treasure, and is quoted over and over and over by the pope. That's the **Summa Theologica**. This is the great ordered embodiment of theology, not in a nutshell as you can see, but he came out with an enormous amount of superfluous stuff to concentrate on the presentation of the church's, um, awareness of apostolic teaching about Christ. But he, he probed it and found [38.02 mins] all kinds of reasons underneath it to see how marvellous it really is. Well if you could read that well good for you.

{Vatican 2}

And then we've had council after council until we had the **Second Vatican Council**. There are the documents of the Second Vatican Council, all in Latin and Italiano. Well that's not bad is it, a good job of printing. Such a small book, and that's an absolute treasure. It's been complemented by the codex of canon law, which is the same thing as that, but put into legal form, so that everybody in this giant enterprise. The trial, the taking part in the battle for the triumph of the truth. Everybody will know his obligations and his rights. If you don't, there's too

much confusion, because even if everybody was a saint, they will always differ, have different ideas as to how to do things. So there has to be order. And that's meant to provide for that. Then to make sure that the tradition wouldn't falter, because the bishop said in 1985 [39.03 mins] that the tradition, the handing on of evangelical truth.

{Catechism of The Catholic Church}

And evangelical morality is now in great danger all over the world. So we need a mighty instrument in order to make sure that everybody's equipped. So we have the **Catechism** of the Catholic Church, in about six weeks it'll be in English. There is it is long Francais, I think that was the original language. And then the pope waited until that was well established, not, although not in the English world before he then said, 'I will give this, I will give you thus encyclical, but I've been planning it for six years.

{The Holy Spirit}

So in our fourth monitor screen, we see the, er, progress from Our Lord's having gone through the great passion, risen into glory, communicated the **Holy Spirit** to the Church, and in fact to every human being. But what's the purpose of that? And the answer is, its the fulfilment of the promises made. Up til then from our earliest readings we saw them all being given these wonderful gifts. [40.03 mins] The Ten Commandments is a wonderful gift from God. Feeling Oh, gee, you've got to keep the Commandments .That's not the way to look at it brother.

It's a gift from God. And the fulfilment of it is a gift from God. The ability to recognise that it is part of the worship of God, leading us to worship God. That's a gift. And the gift is in Christ himself. Now, He filled with the Holy Spirit, and risen into glory, now gives himself, in the **Eucharistic** mystery. Gives himself as filled with the Holy Spirit, to enter into the innermost heart, that is, the intelligence and the will, at their most profound roots. The heart is taken as a symbol of intelligence. But intelligence means such an understanding of truth that you love it.

{The Human Heart}

So you can see, the intelligence and the will, are locked together in the human heart, which was hard and stony. Now it's been made subtle, and capable of hearing the word of God, keeping it there, treasuring it, and living by it. Now it's only possible by the gift of the Holy Spirit. So you'll read the most wonderful material there. So that brings us to the end of part one. And then you see that we've seen four things; How we were constituted. How we were helped at Sinai. Then the marvellous help, the wonderful grace, the wonderful gift; Christ the Lord, the Lord Jesus. And then in all of his, er, mysteries right up to his present condition. That's a beautiful passage there.

{The Catholic Church}

How does he remain contemporaneous with everyone, from Pentecost 'til now? Only by means of the Catholic Church. In

the Catholic Church, you are with him and he is with you. He who lived his own personal life, is now contemporaneous with every human being because of his presence in the church. So you can see the dreadful error committed by people who say, 'Oh, I don't at all believe in Jesus and the Church, you know' ... [42.03 mins] And the pope says, 'that's a terrible error, and a terrible risk, and a terrible danger at the moment.'

So that's the end of part one.

{Worldliness}

Now the pope comes to discuss the great risk everybody's in, and the danger some are in of giving way to worldliness. And so he has to treat there of three or four things. The relationship between freedom and truth, between freedom and law, between conscience and truth, between, er, the variation on that which is called the 'Fundamental Option Theory' and then what does constitute a real moral act. So again we're going to have some more monitor screens. And here we are looking at them. And in the first one, the, the pope summarises what he's just been saying, and then he said, 'brothers and sisters,' no it's brothers because he's writing only to the bishops. But he expects the bishops to make sure every one of the priests and every one of the deacons and every one of the consecrated women and brothers, and all the consecrated priests, and all lay people, that they're all fed with it. That's the point mother Angelica was making that I forgot to say. She has the concept of feeding everybody, they're all starving and mightn't even know it. It's only the word of God, properly presented that will nourish and satisfy. Nothing else can. See, and so the pope

gives a lot of attention now to the troubles. And the troubles are always along the lines of divorce, whereas the Catholic presentation of the divine teaching, embodied in Christ, is marriage. So if you've got two things put together, you could bet anything you like, that the baddies, the bad guys, the world, will divorce them.

{Freedom and Law}

So the first divorce is between freedom and law. So then people think, 'Ah I'm free to do everything. Ah There's a law. Now I'm not free.'

The pope says, 'No, It's the other way 'round. [44.01 mins] It's law which enables freedom to be exercised. '

Well he gives a long exposition of that. But he says, 'Isn't it funny. Freedom has two variations. Some people think, I'm free to do what I like.

Now you get that Impression when you see people, er, in crime situations or on television. They hanged somebody the other day, or no they arrested somebody here for murder. and he said, 'er. Feel sorry for the victim.'

Blow them. You couldn't imagine they'd be so callous. But you can get really bad if you try you see. and we're all bent, we've all got a tendency along such lines, you see. This is an imperative matter. The pope says it's imperative, not only for the individual Catholic. It's imperative for (the) our association in the Catholic Church. And it's imperative for the well being of human society. So we should know it and not hesitate to tell everybody. He wants the president what's his name over there

in America and tells him what it's all about you see. [45.03 mins]
Who's engaged as hard as he can doing the work of the devil.
The pope says, 'You must stop. You must think in your
conscience what you're doing. And what you ought to be
doing.'

And he says, 'And by the way. I thought I might write to all the
other heads of states too.'

See he really believes it, what, so do we, but I mean he, he acts
upon it very vigorously. and he expects us all to do that. So the,
er, the relationship then is, God in the garden and God on Mt
Sinai and God in the Lord Jesus and God in the Church gives us
Law. and that's in order that our freedom might have
something to operate on. 'Cause the pope says some think they
can do what they jolly well like. and then the other thing that
goes on at the same time is that we haven't got any freedom.
Isn't it strange, we're all motivated by our circumstances, our
education, the environment, so we can't help doing what we're
doing. So one moment you're free to do anything I like and next
minute I'm not free at all [46.00 mins] The pope says, 'Well,
why don't we settle down and get the thing straight. Freedom
and truth, Freedom and Law go together.'

So once you know the law of the road, you're as free to do, to
drive., If you don't know what law it is, whether it's a one way
street or not, he he he, you're paralysed you see. And so he
gives a lot of attention to that.

{Conscience and Truth}

The next one is on our next monitor screen, the connection between, er, conscience and truth. Now that's the place, that's the area, where there's the worst possible trouble in the Catholic Church today. He, he deals with the troubles a little later, but just there. You see, the real temptation is the one that Eve had suffered in the garden. God said, 'You could do all the different thing. You can eat. Eating and learning are equivalent. So you could learn anything you like, but you're not to eat of the tree of the knowledge of good and evil. That means you are not to be determining what good and evil are. I determine that. You are there to hear it and embrace it in freedom and love. [47.03 mins] But they said, 'Ar, we'd rather have it the other way.'

And under temptation, they deliberately turn the powers of intelligence and will, to decide for themselves, what was the best way to act. Well it's no use going through all the theories about what that sin really was. Now, while we may not know what that sin really was, all sins along the same lines now. People decide for themselves. So would hear those expressions every now and again. Nobody in Rome not those old, celibate, patriarchal, dominating pack. They're not going to tell me what I'm going to do. Ah interesting, well who does tell you? [47.40 mins] They all think they've decided themselves, well of course those they don't. They only do what their pals say or what they read in Woman's Day or something. Er, I'm not running down women, but, er, the, the attitude of mind expressed in the media, by and large, is quite contrary to what the church says and what God says and what Christ says. And it's along the lines of, 'Well if that's the way they look at it and if that's what they think is going to make them happy, well good luck to them.'

Elizabeth Taylor finds happiness at last. Oh that's good, she's gone to Heaven? No she's just married her 8th husband. But he said, 'You're already married, you can't marry anybody else.'

'Oh no, but I wasn't happy.'

'Oh that's alright.'

Very hard. See that's what some people would say. So the temptation is for to say as a theoretical thing, not just to do it. But to say it and defend it as defensible. That the interior world of the conscience is able to decide, what to do eventually. now it's very widespread, especially with regard to the humane vitae, er, treatment on human life, and what is contrary to the divine plan. So you hear priests say, and I know priests who've opposed it, and they don't .. it anywhere [48.53 mins] Priests who say, of course, in determining whether to practice contraception. You can't just go ahead. Oh no, no, no. You must give serious attention to what the pope says. Take it very seriously. Then you must pray, and you must do some extra reading, must take some advise, but eventually it's your decision whether you will do it or not. But you say. 'No it isn't.'

No that's not what the conscience actually is there for and you know it perfectly well, but see, theoretically, you could argue yourself into any position you like. The conscience is there, to, on the basis of knowing what divine law is as explained by the Church. The conscience is there to see whether what you propose to do is in accordance with it or violates it. Or if you have done something, to then pass a judgement on whether you violated a law or whether you acted in harmony with it. That's all the conscience does. It's the intelligence acting with regard to your actions now. That's all. It's not, got nothing to do

with establishing truth. it has to know the truth. You must know the truth in your intelligence, and then do it. [50.00 mins] You can see it easily if you go and get in your car. Say, 'Well, I'm going to spin down here.'

And suddenly there's a police patrol behind you. And he says, 'What's the big idea driving down here.'

'Yeah, but I can do what I like.'

No, you wouldn't say that, you'd say, 'Oh no, I um, I saw it was a one way sign, but, I um, I decided that, er, to be comfortable and everything else, I'd drive down here.'

But he'll just put you in jail you see. And it little use talking about what to say. .. [50.28 mins] You're supposed to have found out what the law was and obeyed it. .. You try to get out of it by saying, 'I'm sorry officer, but I didn't really see the sign. Everybody, when they're in real trouble, falls back on being natural again you see. I didn't know the law, or you could (crouch) or whatever. but the theoretical position being adopted is very much along the lines of, that eventually it's the person himself who decides. Now why is that? It's because of a wrong understanding of the nature of the person and the conscience. So the pope gives a great lot of attention to what it is to be a person. We have, er. We're persons, and we have a human nature. And the person is an indication of your great dignity. It's we're comparable or we are derived from the divine person.

{Human Nature}

And er, a person is [51.20 mins] a human nature, a body soul complex, owning its own existence. Having its own existence, and having its own existence in order to act within a (corcorial) and spiritual being which is one. Now, you'd be amazed to find out how many people think the body is just something you've got and you can do with it whatever you like, as if it was an apple or something. And, er, you say no, the body is part of your person, by being one nature with your soul. And that complex, owning its own existence, given it to by God. You are a person. And within that framework you act. [52.01 mins]

{Car Analogy}

It's as if a car had suddenly decided it could do whatever it liked with the carburettor and the petrol tank, and the wheels and the brakes. well, what had happened? It would destroy itself in five minutes. If the car was conscious it would, the first thing it would do would be to understand exactly what the carburettor does. Why is there a petrol tank? What are the brakes for? What are the gears doing? What are all these things? all these wires and all these wheels? All these electrical contacts? And once they knew it, then you see, the car would be free to act. And wouldn't dream of going outside to do something that wasn't dictated by the nature of the car. Well that's not a bad example, you see, that's how we should act. Then the pope goes on, I'm only giving you a rough idea so when you come to it and say, 'Father said something about this the other day.'

{Fundamental Option Theory}

We come onto the third monitor screen, and we see the **Fundamental Option**. There's another approach these days, saying along the lines of dividing us up like that. We've got a big spirit up here, we've got a body down here [53.02 mins] And what happens to the body is not very important, and the church's doctrines are only concerned with biological phenomena turning them into great moral laws. Well the pope gets very indignant about that calumny and lie that people carry on with. But there's another form of that lie which says, look we are beings with a deep interior and we commit ourselves profoundly to something or other. And then we do all sorts of other things. Now you are not going to tell me that all the other little things we do involve this profound glory and patience of ourselves. So if we are deeply oriented to God, to loving God and loving others. You can't tell me that one act, of what some people say is wrong and bad, is going to destroy that fundamental orientation to God, based upon a fundamental choice or option. Well, the pope, he doesn't get funny or humorous, but he almost does at that stage. He says yes there is a fundamental option alright, it's Faith. [54.00 mins]

{Faith}

The fundamental option of every single person that's called upon to make is **Faith**. What is Faith. Faith has a triple aspect to it. But basically, it is a self-donation made to God. And it is a giving to him of the complete submission and homage and obedience of your intelligence and your will. How? By absolutely holding what he says. But first of all, it's a donation

of oneself completely, that is your body-soul structure, as free. You can't be forced to do it by outside pressure, and certainly inside pressure, would only hold you back from it. 'Aw, I can't be bothered. I should but I won't.'

No, you have to release, get rid of or be freed by God from your passionate desire not to do this thing. And then make the act of faith which is; 'You have revealed to us; who you are and what your plan is of love. I say yes!'

That's what it is, it's a proposal of love. [55.00 mins] And of marriage from God. That's what divine revelation is. Much, much more marvellous than perhaps we learnt when we were children. And so you can see that the only possible answer to God is one of a free, self and complete donation of which marriage is a symbol. That's why marriage is so wonderful, sacred and must never be tampered with, because it points to that which is involving everybody in the world. More specifically it points to the fact that the Godhead has come. And in and through the manhood has said, 'I'm the one. And come and fall on me. Give yourselves utterly to me, because I'm the bridegroom.'

And that's what the Catholic Church is; Complete self-donation to Christ the Lord by giving the entire homage of intelligence and will. Through absolute ascent to what comes from him. And our faith then involves the Catholic Church. We have to absolutely ascent to what .. to what the church says comes from Christ the Lord, and to her own explanations of what he means by it. [56.01 mins] It's no use saying, ' Oh I hold what Jesus says, but I couldn't be bothered going on with what the church says. You see if you don't do it that way. Look what

happens, Europe's been deprived of this sacrifice of the mass for four hundred years. But they all say, 'Oh, Jesus said this and Jesus said that and ..'

The only way to know what he holds is to find him where he is, and to hear him speaking to you. He speaks only through one voice; The papal episcopal voice in unity. That's His voice, it's not their voice it's His. So the Fundamental Option is that, and every, everything we do, is meant to be an expression of it, that's true. But the pope makes the point over and over; One single action can destroy it. You go and murder your grandmother and bingo. You haven't destroyed faith, but you've destroyed what faith is supposed to be enlightened by; Charity. You've lost sanctifying grace, you've lost charity and you'll lose eternal happiness, unless you go along and beg pardon. [57.00 mins] And so he deals a lot with that. Then they get on to mortal sin and venial sin. And They don't like those things, ha ha ha. There is a great mortal sin which nobody ever permits, and then what, (people cohorts) [57.11 mins] Nobody commits. Well there's such absolute confusion generated. The pope did look at that and said, 'No, there is one mortal sin, and one mortal sin is lethal. it will kill you. and therefore under no circumstances must anybody dream of committing a mortal sin.'

But he deals with that bit later, but he explains it there.

{Good intentions}

And then finally the, the fourth monitor screen there deals with what is contained in a moral action anyway. And people say, 'Well as long as you've got a good intention.'

I heard, I heard a priest once say something like that to a group of priests. He said, 'Of course it's always wrong. But could we say it's **absolutely wrong?**'

Well we all woke up that day to see. And he said, 'Well, look, you can't rule out, that it, for some one person, not the general run of people, but for a person who gives a lot of thought to it.[58.05 mins] That if he, Mr Smith, you know, he goes off with Mrs Jones, nay, said we're committing adultery, no no no. If he decides that going off with Mrs Jones is going to improve his relationship with Mrs Smith, then you can't call that adultery in the sense of the devil in the commandments.'

{Silliness}

Now you wouldn't think that you could be so silly would you. but, you you can be as silly as you like if you really try. And in fact if you're not leading a good life, God sees to it that you get silly. Now if you meet silly people, you say, 'Hello, hello, hello. What seems to be the trouble. The pope then says, 'No, intention is, doesn't decide whether what you're going to do is good.'

So they worked out another way of doing it. Well the circumstances don't decide whether it's good or not. So if you take something like the practice of contraception or [59.00 mins] killing or murdering an innocent person. See but the

pope lists a lot of different things, but he's not teaching about them, he's just talking about the theory behind people's actions. And they say, 'Well look. If you are going to do something that is normally classed as being wrong, they've got a new theory now, you see. There are things that are right and wrong. But that doesn't mean you're good or bad by doing them. So they've got two levels. You must never be bad, you must always be good. But the mere fact that you do something wrong doesn't mean you're bad. You say, 'Gee you'd have to explain that pretty carefully.'

'But oh no, explain it to you alright.'

and you'd have to pay twenty dollars just to go and hear them. ... So they, they say, 'Look. No these things that are classed as, er, right or wrong are, they're, what do you call them? they're **pre-moral**. Never heard of that. They're (off). Never heard of that either. And er. So you say, 'What does that mean?'

'You don't know? Well of course you haven't done enough study on it.'

You see, they talk down to you all the time.[1.00.02 mins] And I've heard them. They're (oughtn't-ic) people. They're pre-moral evil. But then, when does it become a real evil so that you're bad if you do it? Or you are good if you do it? And they say, Well, the first, first approach was, 'you look at the consequences of the act. And you weigh up the consequences and if they're good, well you can go ahead, like Mr Smith. But there's a Jones you see. If it's going to improve the marriage, surely to God it's alright then, you see.'

And then the other view would that would take, so they said,
'Well they ..'

{Consequential-ism}

That's called **consequential-ism**, what are the consequences.
So the other said, 'No no no. That's a bit too Jew in it.
Kindergartenish. No it's proportion.'

'Oh .. what's that one?'

'Well you look at the evils and the goods that come from the
action that you're thinking about. And they're mostly in the line
of [1.001.00 mins], .. , they're right or wrong ... And so it could
be, you have to look at the broad, the right and the wrong
effect, with regard to everybody that's involved in the action
that you are going to perform. And then you give a number to
each particular thing; that's worth two and that's worth three.
And then you add them up and balance them. And if there's a
pretty big disproportion between what you say are the good
effects and the bad effects. So it's ok you can go ahead. So the
pope more or less says Nuts to the whole thing. But it doesn't
stop them, so that they've been talking like that even after this
encyclical. So he explains carefully, No.

{Intrinsic Evil}

What the rule embraces and makes itself good or evil is the
inner content of the particular action. And many actions are
intrinsically evil. Now a lot of people refuse to accept that. I
know some sort of priests who won't accept it. [1.02.00 mins].

The priest in the diocese, he won't accept it. ... 'but I do not believe it's intrinsically evil.'

Well a little boy will understand that it's intrinsically evil. He will, an intrinsically evil thing is, that no matter what your intention; you wanted to serve God, and no matter what good results came, there mightn't be no bad results. Theoretically only good results, you still can't do it. If (I was just) intrinsically evil, and that's the object that's embraced by the will that does that action. So the will becomes instantly evil and bad. And you become bad, by doing it. He's a good fella, he never goes to church. Good chap, of course he's living de-facto, wonderful fellow. They know he's not. He might be kind to the cat, but he's not a good fellow as living a de-facto relationship. He's not a good man, by not going to mass. That makes him evil. Ah well. Extraordinary how loose minded, and the pope says, 'We're in a grave crisis, make no mistake about it brothers.' [1.03.00 mins]

So we have to understand, very well, those two things. Consequential-ism that lead into proportion-ism, is the biggest problem. Thoroughly taught and listened to. But if you heard people talking about it, you, you'd be seduced by it. They're clever. They don't talk in that way to expose it. Shabbiness or emptiness. They'll talk it in a way that, 'I wish I had've thought of it like that way before. I always thought it was wrong, but by Jove, you make a good case of it.'

I know a man and he had spoken to us at the diocese at dinner one night, and he was carrying on in that way. And this man's a lawyer, and had plenty of lawyer friends, and they were, most of them, were fairly convinced by what he said. And it's all, all a

lie. But you, er. You can, you can, get bad if you really try. So that's the end of part two.

{Drawing near to Christ}

And then part three is 'Lest the Cross of Christ be made null and void. And the pope says [1.04.00 mins] er, here I can read, What is the way the Catholic Church acts all the time? Well I'll read three passages to you, to show you what's running through the entire encyclical. The first passage is on page 18, that's from the first part of the edition. And halfway down to two thirds the way down. 'And what must man do?' halfway down, 'The man who wishes to understand himself thoroughly, and not just in the course of an immediate partial or often superficial and even unusual standard measure of his being, must with his foreseen unrest, uncertainty, his weakness, his sinfulness, his life and his death, draw near to Christ. He must, so to speak, enter him with all his own self. He must appropriate and assimilate the whole of the reality, of the incarnation and redemption, in order to fight self. If the profound process takes place within him, he then bears fruit. Not only of adoration of God, but also it's deeper [1.005.02] wonder of himself. That's the first passage, showing how Christ is the centre of everything and the answer to everything. Page 32 is the same thing, the pope comes back to it, last part of the page. This is not only a matter of disposing oneself to hear a teaching, and obediently accepting a commandment, namely this great moral law. More radically it involves holding fast to the very person of Jesus; Partaking of his life and his death and sharing in his free and loving obedience to the will of the father.

And then the final passage. This is the area we're dealing with now, on page 107. And the pope says, 'How does the church act?'

from 106, 'This effort from the church finds its support, secret of its educated power, not so much in doctrinal statements, this is a doctrinal statement. And pastoral appeals to vigilance, this is a mighty pastoral appeal to vigilance. As in [1.06.01 mins] constantly looking to the Lord Jesus. Each day the church looks to Christ with unflinching love, the church can't fail in love, fully aware, that the true and final answer to the problem of morality lies in him alone, in a particular way, more specifically. It is in the Crucified Christ that the church finds the answer to the question troubling so many people today. So the monitor screens show the secret of the Church's life, and there you have to see Christ the Lord in his full glory, but in full glory because he contains within himself the mighty power that he acquired by his victory on the cross.

{Martyrs}

You have to lack in the church, and the pope says, 'We must sing a lot about those marvellous people, the **Martyrs**, look at them. He mentions a good number of them. What do they do? Where they could have obtained their physical life by one mortal sin, they wouldn't dream of it. [1.07.00 mins] They wouldn't give it one moment's consideration. And rather than commit one lethal sin, they cheerfully gave up their physical life. Now everybody has to be the same, only a few are chosen to give that supreme witness to truth. Only a few are chosen for that high act of freedom. That's freedom really working you see,

against all pressures, no. I am here freely for truth and goodness in the incarnate Lord Jesus who rose from the dead. And nothing's going to take me away from him, I don't care what pressures you bring. You see that's freedom, and I have given myself to him. Polycarp, the great bishop, was asked to renounce it, and asked, 'Why should I? for eighty years he's been constantly with me and done nothing but good for me. I'm I going, in my old age, to do something bad to sadden him? Not on your life I'm not, see.'

So they said, 'You're Mad.'

and they burnt him to death. He was happy anyhow of course. So the pope said, 'you want to give a lot of thought to the martyrs. [1.08.00 mins]

{Saints}

And then not only to the martyrs but to the other **saints**. It's imperative to be inspired by what they do. And the saints are either with a capital S.'

But he says, 'There are a great number of ordinary folk that nobody's ever heard of.'

They live lives that doesn't make any impact whatsoever in the public order, and yet they are completely devoted to the Lord Jesus, and obey him. And we should notice them and be very much inspired by them.

{The Virgin Mary}

So, he then says, 'And if you think they're marvellous. What about the **great virgin Mary**. And then he gives a great discourse on Mary herself. And I think that might be enough now, we've seen the monitor screen showing the origin of everything. But there are lots of things, you see, that in a quick talk like this you can't go into. But, er, one point at this last, last section and linked with the second section is, I didn't quite do it.

{Telos}

Everything we do has to be **teleological**. [1.09.00 mins] Don't you know what that means? Course you do. If you're going to have a cup of tea, that's a **telos**. It doesn't mean it's a telephone it means it's a goal. But it's a minor goal, to go and have a cup of tea. And if it was only question of a cup of tea, everything you'd do would be in union with it, getting the cups out, sugar out, milk out, tea out, turning the gas on and all that sort of thing, you see. Well because we do it naturally. (They want to see) telos, telos is the vision of God in heavenly glory in communion with all our fellows in a renewed universe, that's telos. The pope says, 'If you going to be a really moral human being, every action of yours must be in view of that. So what we're doing now is meant to prepare us for the final day of resurrection. So you should think of yourself as having a body, and there's a process going on because Christ is in us with his Holy Spirit, and you'll gradually be transformed. It doesn't matter if you die with leprosy or if your face or nose falls off, you're still being transformed gradually and quietly so that when the resurrection day comes, there you are, see. [1.10.00

mins] So think of yourself as being internally transformed, and that is the great secret of living. But the other things, if you're Mrs. er, Smith, you see, he goes off with Mrs Jones, that's a telos too. But that's called teleologism. It's a parody of teleology. Teleology means the doctrine concerning the final outcome of everything. And, its immediate result is everything an intelligent human must be, must do, should be in view of that. That, that's the only intelligent thing, it feels so I don't know what's going to happen after I'm dead apparently that's the end of it. You'd say, 'if the cat could talk that's how they'd talk. Why be like a cat? I'm not a cat.'

Why don't you think, why don't you find out what the internal life is there for. What the commandment are for, what are the beatitudes, why is Christ the Lord, said by the Catholic Church to be the only answer to everybody with regard to everything. [1.11.00 mins] And no mucking around either. He is ert schervais saveros with regard to sin. He is severe, schervais means bitter, strong. He abominates because he loves the person who loves sinning. He doesn't man's sins of course in particular. He loves them in order that they may will with him and come into this glory of telos, grace without time, without ...

{Questions}

We have a few questions, the first one is; What does it mean about that 400 years, in which I said, you are a bit being deprived?

Well remember the things we are talking about now really started at the reformation time, when the Sacred Magisterium of the Church was rebelled against, and led to what we term private interpretation. It meant, an interpretation of scripture, an interpretation of what Christ meant, an interpretation of the apostolic teaching, an interpretation of everything that had gone before. [1.12.01 mins] An interpretation given by a group as distinct from the Magisterial Teaching Church. And so, the result was while it prepares great devotion to the blessed Eucharist and to holy communion, they launched a fierce attack against it being a sacrifice. So they've been deprived of it for 400 years, terrible. But that doesn't stop the Lord Jesus from acting, you see. The people now involved with the Anglican and the Protestant world, they have their devotions to the Lord Jesus, and the Holy Spirit acts in them to make it so. So they derive benefit from the Eucharistic mystery without knowing it. When they have their communion services, then according to their devotion and piety and everything else, the Lord Jesus gives them the effects of the Eucharistic mystery.

{Baptism}

The next question was about being marked with the baptismal consecration-al of the priestly, royal, and prophetic nature of Christ Himself. Now that's only given at Baptism. So unless you're baptised, you don't have that mark on you. So the, that's what it is. Now Christ wills we should mark everybody in the world with it, so that they can really take part in offering the sacrifice of the cross. See it was his own bodily being that was offered in the sacrificial gift to his father. And He wants

everybody to be able to do it. See he's the priest so he marks everybody with his priestliness so that they can join with him, in the unity of the Catholic Church, via the mediation of the ministerial priesthood. There's no other way of doing it. So to be remarked with it, it's necessary for it. So if a Jew comes to mass, he can't offer it. If an Orthodox comes or a Protestant or an Anglican, they can really offer it. But they can't receive communion because they're not in full communion with the Catholic Church. Except circumstances that have been worked out [1.14.01 mins]

{Human Respect}

Now what about the human respect that is the way we always warned, the thing we were always warned against. Well these new principles are really due to human respect. **Human respect** means that you're terrified of getting out of, er, the group that you are with. Cardinal Ratzinger says, 'That explains a lot of the American situation. The theologians that are causing so much trouble are, they belong to the affluent classes in America. And they either listen to the Holy See who says, 'this is right, this is wrong.'

Or they absorb the values that they live with. See, the Clinton and his wife and company, they're not ashamed of what they're doing, apparently, 'cause they know a lot of people think the same way as they do. And you've got Catholic nuns running round, freedom of choice, meaning that we can have abortion. They're not pagans, they're, they're consecrated women.

[1.15.04 mins] Well why do they do it? He says, but it's quite easy. If they defy the Holy See, nothing happens. But if they

defy their friends, their friends will look at them with cold, long faces and they don't invite them to parties any more. They cut them, and they can't bear being cut. That's human respect. Our Lord (pilloried) of course in his day, and we should pillory it all the time in ours. We're all, we all like to be thought of well by others and to be appreciated by others, that's alright for the things we do right. But Our Lord said, 'If anybody prefers that to me, forget being my disciple.'

See he put it strong language, 'Unless you hate your father and mother.'

It means you mustn't prefer them to me. 'Unless you hate all your friends, you can't be my disciple.'

See you can't go around making faces at them and saying, 'I hate you.'

but the sects do it that way. They take the word in, in a fundamentalist and idiotic sense, but what the Hebrew people mean by that is, 'You must never prefer being with them to being with me, in the church. [1.16.00 mins] If you do.'

{Truth setting you free}

There's an apparent conflict in St John's statement, 'the truth will set you free.'

The truth has demands which impinge on freedom that is in the secular use of the word, please explain the true meaning of truth. Small fee, and freedom, and how we are made free by having the truth.

Well you see Man is a being made with intelligence. Now we say he has to know. But that's not good enough. What's he supposed to know? The answer is God. If God educates him through the universe. Educates him through implanting the moral law in his heart. So everybody in the world knows what's right and wrong in some major matters. But when it comes to the crunch and things get difficult, it's not enough. God has to reveal, and he has to reveal not only ordinary things, he has to reveal his supernatural plan, [1.17.03 mins] and the actions that are necessary to reach it. There's nothing in the moral law that says you must eat flesh and drink the blood of the Son of Man. That is a Divine command, it's not in the natural law. But it is imperative, nobody will go to Heaven unless he eats the flesh of Christ, either in fact or in intention or desire. You may not even know about it. But those things have to be explained very clearly, by Christ, in and through the church. Now, that's the truth that sets us free. Er. Truth can never really. That's the whole point of the encyclical, Truth is never at loggerhead with freedom. Not real truth and not real freedom. See to be obedient is the highest act of freedom. Well why is that? Well when you are obedient what do you do? You commune with the person from whom a wish or command comes. You commune with them and you're in communion with them in carrying out what he wants, and you do it. [1.18.05 mins] And you can put all of your heart and soul into it and you're free. But the opposite of being free is being held back by your passions. You see, if I, er, if I can't live without planning to rob the bank, am I free? I get in the car and drive down to the bank and I walk in and I hold them all up and I take all the money and I have a whale of a time. Is that freedom? No. I'm absolutely captivated by my passion and lust for possession of money and

pleasure. So along those lines, that sort of question has to be answered I think.

{Ending}

Well I think that's the end of the session. So we'll sing the little song again to wind it up shall we. (piano music starts)

The End.